

Culture Strategy of Baha'is: Case Study in Pati, Central Java, Indonesia

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Abstract

This article based on research carried out in 2021 among the Baha'i religious community in the village of Cebolek Kidul, District Margoyoso, Pati regency, Central Java. Baha'i is an independent religion although sometime people mistaken as a religious sect. Baha'i was first known in Persia in 1840s and came to Indonesia in 1870 brought by medical experts joint a UN's program and merchants. Data of this article were collected through interviews, observations, documentations and focus group discussion. In Cebolek, there are 25 people of 9 families who observe Baha'i. The contributing factors to the consistency of the Baha'is in Pati (1) understand the meaning of prayer and worship, (2) the Bahai declarator, Mirza Husein, has the title Baha'u'llah who is believed to be a descendant of the saint, (3) Baha'i teachings have no conflict with the principles of humanity, (4) the Baha'i were inspired by the Baha'ullah spirit which was opposed by the religious community which previously existed (Islam) in Persia (Iran) from the beginning he spread his religion. The Bahai people face this opposition as a consequence, (5) the Baha'i people realize that the Baha'i experienced a phase of development through the stages of majhuliyah (unknown period), maqhuriyah (a period of opposition / hindrance), infisoliyah (a period of isolation /separation) with the majority community, istiqlaliyah (period of deliverance), rosmiyah (period of legalization / inauguration), gholabiyah (period of victory), and dzahabiyah (golden period).

INTRODUCTION

Religions in the perspective of scientists (especially the sociology of religion) is divided into two, namely religions originating from heavens (vertical, abrahamic) and religions originating from human culture (cultural religions, wad'i or horizontal). The two parts have fundamental differences: the religions of heaven are Godly, have holy book, and prophets, while cultural religions are also Godly, (not always) have holy book, and do not have prophets. This is one-sided perspective (certain parties are neglected). Whereas the essence of the 'heavenly' religion is unity and the realization of *rahmatan lil alamin* (bless for the whole universe), while the essence of cultural religion is ethics and the realization

of social harmony, which is also part of the teachings of the heavenly religion. Long before being exposed to religions from the Middle East and Europe the Indonesian had already have belief/mysticism with the principles of: *jiwaku jiwo jowo* (my soul is the soul of Java), *kitape tanpo tulis* (the holy book is the unwritten one), *nabine guru sejati* (the prophet is *guru sejati*), *syahadate ucap jujur* (the creed is telling the truth), *syariate tumindak becik* (the teaching is to behave wisely), *kiblate amung Gusti* (the qibla is God only). The basic essence of humans embracing religion is for their inner consumption, so that peace, piety, and concern for their environment is an embodiment of individual religiosity. According to Rosyidi, the essence of religion is devotion (dedication or contentment), each

follower of the religion must devote himself as hard as possible to the religion he embraces¹.

The people of Indonesia have a high concern on religious traditions and are determined to make a modern and democratic country so that the traditions and aspirations of religion is given a special place in the structure of the government of the existence of the ministry of religion. This is a unique characteristic of Indonesia, need to be proud of even though it has been analyzed for academic study because the public understanding of the need to explore. For example how the relationship of religion and the state? Is it true that the state limits the amount of religion? How does the country address the plurality of know and trust flow? Why is the office which oversees the dominance of certain religion only because as the majority, whereas the name of the Office of Religious Affairs (KUA).² In the context of religion in Pancasila country there was no force that all people as individuals should be religion that determined? Pancasila put all religions (any religion) on the main position and constitutions quicker by the scriptures of all religions. Pancasila does not prohibit a person for the liberal-minded (free), a secular atheist, etc. But the mind is not to be applied in the life of nationhood and statehood.

Article 29 (1) states the Constitution of the state based on the deity of the One True God. Article 71 of Act No. 39 The year 1999 about Human Rights the government is obligated to protect religious people. Thus the consequences, Indonesia acknowledge the existence of religion (anything) and facilitate all religion to grow, the same position in front of the law and the state does not interfere with the religious beliefs, but the state protect its citizens are religious anything.

As the son of the nation must understand that Indonesia is not (1) the secular state religion in the jurisdiction of the interests of individual countries, removing the state ideology of the influence and importance of religion, the state is not set up and no intervention of the problem of religion, the state never prohibit or recommend its citizens for religious matters of religion are separated with the problem of the state, (2) the secular republic, the state of the kingdom, atheist state (countries that prohibit when religion was made as a way of living citizens, religions of the synagogue and even religious prohibited countries), (3) countries theocracy (*theocratic state*) or *religious state* (countries using the law of religion as a positive law based on the norms one of religion which came into force in a country), but (4) the state of the Republic of based on

¹M. Rosyidi. 1983. *Filsafat Agama*. Bulan Bintang: Jakarta. hlm.11.

²The decree of the Minister of Religion (KMA) No. 517/2001 about Styling Organization KUA Sub-districts, tasks KUA is carrying out some tasks Kandepag city/districts in the field of Islamic religious affairs in the districts. The function of the KUA organized documentation, correspondence, archives, typing, and household KUA Sub-districts, perform the recording of deed, cf., manage and build the mosque, charity, Endowments, *baitul maal* and acts of worship

in the social development of sakinah family that in accordance with the policy of the Director General of the Bimas Islam. The obligation of the KUA to build harmony between the religious people. Now the task of the office of civilian population counties/city under the auspices of the local government of whom is the recording of the deed of marriage and divorce for non-Islam. Thus religious others (religion that is explicitly written in the legislation and how the country services at the grassroots level?

Pancasila, i.e. the basis of the state that was drawn from nationhood and statehood with melting each views of science and the state of the existing constitutional in mindset in Indonesian culture.

The state of the Republic of based on Pancasila rest on Article 29 (1) The Constitution of the state based on the deity of the One True God. Article 71 of Act No. 39 The year 1999 about Human Rights the government is obligated to protect religious people and explanation article 1 Perpres No 1/PNPS/1965.³ Thus the consequences, Indonesia acknowledge the existence of religion (anything) and facilitate all religion to grow, the same position in front of the law and the state does not interfere with the religious beliefs, but the state protect its citizens are religious anything. However, explanation article 1 Perpres No 1/PNPS/1965 noncompliance by state administrators, let alone citizens who are Bahai considered heretics and not served by cipil rights properly by well. This is a problem for the people Bahai. Even though, Minister of Religious Affairs, Lukman Hakim received a letter from the Minister of Home Affairs, Gamawan Fauzi (No. 450/1581/SJ dated March 27, 2014) and answered him with a letter Number MA/276/2014 dated July 24, 2014

concerning an explanation of the existence of Baha'i in Indonesia. The Minister of Religious Affairs' letter contains (1) Baha'i religion is one of the developing religions in 20 countries, based on the study of the Ministry of Religious Affairs' Research and Development Agency, Baha'is are in 11 cities, with details: Jakarta (100 people), Bandung (50 people), Palopo (80 people), Medan (100 people), Pati (23 people), Bekasi (11 people), Surabaya (98 people), Malang (30 people), and Banyuwangi (220 people), (2) Baha'i is included in the religion protected in articles 29, 28 E, and 281 of the 1945 Constitution, (3) get full guarantee from the state, in the field of population, civil registration, education, law, etc. in accordance with the law. However, the Minister of Home Affairs has not continued the Minister of Religious Affairs' letter to the regional head so that the Baha'i people have not been served as the Minister of Religious Affairs response to the Minister of Home Affairs. Data researcher Indonesian Ministry of Religious Affairs Research and Development, Nuhri M. Nuh in 2014, there are 23 in Pati, 25 Baha'i people in Bandung City, 30 in Bandung Regency, 11 in Bekasi, 50 in Tangerang Regency and South Tangerang.⁴ The civil service rights of the Baha'is in Pati have not yet been realized, even though the written explanation of the

³Elaboration of Article 1 of Presidential Decree Number 1 / PNPS / 1965 (confirmed in Law Number 5 of 1969) "religions embraced by the population of Indonesia include Islam, Christianity, Catholicism, Hinduism, Buddhism, and Confucianism. The six are embraced by almost the entire population of Indonesia, it does not mean that other religions such as Judaism, Zoroastrian, Shintoism, Taoism are prohibited in Indonesia, they are fully guaranteed and they are allowed to exist, as long as they do not violate

the provisions contained in this regulation or other legislation ". This means that it is not only certain religions that citizens can embrace. Thus, the mandate of Perpres Number 1/PNPS/1965 provides a broad arena for citizens in choosing a variety of religions, not just six religions. The question that arises is whether the religion of a citizen (other than the religion explicitly stated) is against the law.

⁴In Central Java, the Baha'i is in Pati, Magelang, and Klaten while in DIY is in Sleman and Bantul.

Secretary General of the Ministry of Religious Affairs, Bahrul Hayat, Number SJ/B.VII/1/HM.00/675/2014 dated February 24, 2014 to the Director General of Civil Affairs of the Ministry of Home Affairs. Letter content (1) Baha'i is a religion. Therefore, according to Article 29, Article 28E, and Article 28I of the 1945 Constitution, Baha'i religious people have the right to live and worship according to their teachings, (2) Baha'is receive full guarantees from the state and are allowed, as long as they do not violate the provisions of the applicable laws, (3) in terms of population services, in accordance with Law No. 23/2006 jo with Law No. 24/2013 concerning Population Administration, Baha'is have the right to obtain population and civil registration services. However, the Ministry of Home Affairs has not yet issued a letter to the regional head so that the civil rights of the Baha'is have not all been served by the state, such as applications for marriage certificates.

Baha'i as a religion is protected by the constitution according to Article 28 E and 29 1945. According to Penpres Number 1/PNPS/1965 religion Baha'i besides six religions guaranteed by the state and left the existence along not violate the legislation. The president was accompanied holds the Baha'i as Indonesian citizens entitled to the ministry of population, law, etc. from the government. On the same day at 22:55 president was accompanied to clarify the news recognition Baha'i as the new religion. He questioned the obligation of the state recognize a faith as a religion or not

religion. The president was accompanied twitter account asserts, he does not mention the Baha'i as the new religion. But, Ministry of Religion examines and explores the role of the government. The context of statehood, what the government is entitled to recognize or not recognize a belief that religion or not religion. The state is not entitled to recognize or not recognize a religion which was adopted its citizens because of religion is in the heart of every individual that must be protected by the state for the reinstatement of whatever religion. In addition to the factors twitter president was accompanied be the cause of the exile the name Baha'i due to writing books about Baha'i, both written by the institutions Baha'i and non-Baha'i and become public reading. The distribution of the books about Baha'i long before the President was accompanied twit, as that obtained the author. It is easier to know the name of the Baha'i when social media has become a routine menu in public access news and science.⁵

This problems research Baha'i religious community in the village of Cebolek Kidul, District Margoyoso, Pati regency, Central Java 2021, how a culture strategy community Bahai trying to maintain until now ?

METHODS

This research conducted 2021 in the village of Cebolek Kidul, Pati, Central Java. The describes social interaction between Baha'i people in Pati, Central Java and *muslim pesisir* (nahdliyin). The technique of

⁵Moh Rosyid. *Agama Baha'i dalam Lintasan Sejarah di Jawa Tengah*, Pustaka Pelajar: Yogyakarta. 2015.

collecting data from the field was done through in-depth interviews, participant observation, documentary studies, and focus group discussion. Interviewed informants were religion groups and people as actors. This research uses qualitative approach.

LITERATURE REVIEW

Religious Rights

The pluralistic wind came from the Minister of Religion Lukman Hakim Saifuddin who planned to inventory local religions other than those explicitly stated in the legislation (Islam, Christianity, Catholicism, Hinduism, Buddhism, and Confucianism). Next it will be examined to see the possibility of being developed into a separate directorate general. Thus adherents of minority religions and local religions can proportionally get services.⁶ Such effort is a wise step that must be realized by the government,⁷ with the following arguments:

First, religion is one of personal rights. Treaties: the International Covenant on Civil and Political Rights and the International Covenant on Civil and Political Rights (ICCPR) are international human rights treaties: passed in 1966 and

start to apply 1976. ICCPR and ratified in Act No. 11/2005 on Ratification of International Civil and Political Rights. In it contains two key words (1) *derogable rights* that can be reduced/limited assured by the state for citizens include the free together peacefully; the rights of organizing including forming and to become a member of the labor unions; and the right to free holds/expression including free to seek, receive and give information and ideas of all kinds regardless of the limit (orally or writing). The country can be turned over the obligation to fulfill the rights when threatens the life and not discriminatory. This is for the sake of national security, public order, health, general morality and respect the freedom of others, (2) *non-derogable rights* (absolute right) should not be reduced assured by the state despite the emergency situation in the form of basic rights: *rights to life; rights to be free from torture; rights to be free from slavery*; free from the detention for failing to fulfill the Covenant (debt); free from retroactive punishment; as the subject of the law; and the right to freedom of thought, confidence and religious. Religious freedom is one of the rights which are called

⁶Kompas, 17th September 2014.

⁷ However, we should learn from the petition for the formation of an official of the Directorate General of Confucius Community Guidance within the Ministry of Religion (Article 475 of the Echelon I organizational structure of the Ministry of Religion), which has not been realized due to constraints from the Ministry of Administrative and Bureaucratic Reform. Provisions require the number and population of Confucianism nationally and the government wants to streamline the work unit, not to expand. This came to light when the visit of the Indonesian Confucian High Council (Matakin) on May 28, 2015 at the Ministry of Religion of the Republic of Indonesia. The formation of the Director General of Confucianism was a

promise during President SBY, when he attended the Chinese New Year celebration. On the other hand, Presidential Decree No. 14 of 2015 concerning the Ministry of Education and Culture's organizational structure, followed up by Minister of Education and Culture Regulations No. 11 of 2015 concerning the Organization and Work Procedures of the Ministry of Education and Culture formed the directorate of family education development (as a new directorate). In 2016 (later) the Ministry of Transportation is planning the formation of the Director General of Sea and Coast Guard in accordance with Law Number 17 of 2008 Article 276 on Shipping. Thus, there is no downsizing, the realization of the formation of the directorate is fully dependent on the government's good will.

as universal *inaliabile, inviolable, and nonderogable human rights*. When the state violates denounced as human rights offenders (*gross violation of human rights*). Act No. 23 Year 2014 about local government is expected to be able to prevent human rights abuses by the local government because there are sanctions for local government that violate human rights.

Second, before great religion (number of reinstatement of many) exist in this land the people of Indonesia have local religion, just mentioned religion Talotong in Central Sulawesi, Sunda Wiwitan in Sundanese, Parmalin tatar in North Sumatera, religion Adam for Samin people, etc. The local religion is discriminated by the state with an excuse in between local religion 'rogue'. The suspicion that has been handed down by the regime of the past can be curtailed slowly whereas religious minorities and religion facilitated local country as rivalry facility majority religion. Bridging the desire of the citizens who are still staying religion that has not been written explicitly in the legislation and local religion, wise steps that must be understood the government is treating him in the form of a directorate under the Ministry of religion. During this, Kemenag are not able to maintain a distance (closeness) that same between great religion (majority) with minorities. It is time for the government to carry out the legislation namely to respect, to protect, and fulfill the rights the religion of its citizens especially unknown to the general public because it is not a referral widely. Third, a contemporary trend in the field of religion is in a framework that limits the plurality. The plurality of half-hearted Policy by the government from time to time could

not contrast the growth of new religious movements.

Baha'i Institution

Baha'i religion in its existence is handled by institutions, not individual leaders. The highest institution, the World Justice Center, is handled by nine members based in Israel. In the Bahai religion all humans are equal, no one has the right to interpret the Baha'ullah teachings and writings. Authority is only given to Abdul Baha by Baha'ullah himself. After Abdul Baha, the right to interpret Bahai's teachings was only on Shoghi Effendi. After Shoghi's death, the right to interpret Bahai's teachings was at the World Justice Center. The dismissal of individual leadership is feared to cause divisions among the Baha'is. Baha'ullah abolished the clergy and clergy so that no one could abuse religion for personal and worldly interests so that a spiritual board (*Majelis Rokhani*) was formed in each city dealing with: spirituality, marriage, burial, spiritual meetings, receiving funds, solving the problems of his people, etc. Each assembly consists of 9 people who are elected by the Baha'i every year. There is an institution under the auspices of the BKS namely an international delivery center from 1963 to the present, an advisory body to the Continent from 1968 to the present, a Supporting Body, and an Assistant Supporting Body. The internal efforts of Baha'i are (1) National Spiritual Board/MRN institutions (overshadowing the Baha'i at country level) do construction with routine visits on the Baha'i in the area (Local Spiritual Board) and (2) the Porch of Judgment Day (International Level Board) always give attention to each MRN.

In the context of world institutions, Baha'i's relations with the United Nations are very close. The Bahá'í people have supported the United Nations (UN) from the beginning as the Bahá'í International Community (Bahá'í International Community), a body under the direction of the World Justice Center, has the status of the right to consult with organizations The United Nations namely United Nations Economic and Social Council (ECOSOC), United Nations Children's Fund (UNICEF), World Health Organization (WHO), United Nations Development Fund for Women (UNIFEM), dan United Nations Environment Program (UNEP). Bahá'í International Community has an office at the United Nations in New York dan Geneva, also representatives in regional UN commissions and other offices in Addis Ababa, Bangkok, Nairobi, Rome, Santiago dan Viena. The Office of the Environment and Office for the Advancement of Women was established as part of the United Nations Bahá'í International Community Office. The Bahá'í religion also cooperates in developing programs with various other UN agencies.

Baha'i Principle Teachings

The religion of Baha'i is independent religion. The declarator is Sayyid 'Ali Muhammad from Shiraz Persia / Iran (titled Baha'ullah). On May 23, 1844 AH / 1260 AD in Iran, when he was 25 years old, he announced himself as a new messenger from God destined to change the spiritual life of mankind worldwide. The announcement of his mission in Ridwan Park in the Persian

country (now Iran) aims to create unity and harmony among religions.

As a religion, Baha'i have 19 principles teachings (1) believe in an almighty god, (2) believe in the apostle as a messenger, (3) believe in the afterlife, (4) basic all religions is one, (5) unity of humanity, (6) free truth investigation, (7) religion match with knowledge/science, (8) equal rights man and woman, (9) purity and purity are very important, (10) all prejudice must be abolished, (11) education mandatory for all children, (12) world peace, (13) world language, (14) deliberate for all, (15) must work to earn a living, (16) economic solution by spiritual, (17) alleviate poverty and hiper and excessive wealth, (18) not political, (19) loyalty for government.⁸ For the Baha'is, the nine teachings are a unity, like the unity of humanity will not be realized if the other components do not materialize. However, the 19 principles do not yet have complete guidance from the highest Bahai institutions. The reason is that the Bahai teachings consider the dynamics of human life in the world, even many Bahaulah scriptures are still written in Persian and have not been translated into various world languages.

The Religion of Baha'i in Indonesia

The religion of Baha'i came to Indonesia in Makassar around 1878 carried by the merchants of Persia and Turkey namely Jamal Effendi and Mustafa Rumi. It was part of efforts of Baha'i believers to spread Baha'i all over the world. According to Sasmita, on

⁸Majelis Rohani Nasional Bahai Indonesia. *Doa*: Jakarta, Maret 2008:207.

1955 Iranian citizens from among the doctors came to Indonesia are placed in remote areas. Through them, religion Baha'i developed until now. The name Baha'i was foreign for some people because they heard only once or never.⁹ Baha'i as a religion is protected by the constitution according to Article 28 E and 29 1945. According to Penpres Number 1/PNPS/1965 religion Baha'i besides six religion (Islam, Kristen, Katolik, Buddha, Hindu, dan Konghucu) guaranteed by the state and left the existence along not violate the legislation. The president was accompanied holds the Baha'i as Indonesian citizens entitled to the ministry of population, law, etc. from the government.¹⁰ On the same day at 22:55 president was accompanied to clarify the news recognition Baha'i as the new religion. He questioned the obligation of the state recognize a faith as a religion or not religion. The president was accompanied twitter account asserts, he does not mention the Baha'i as the new religion. But, Ministry of Religion examines and explores the role of the government. The context of statehood, what the government is entitled to recognize or not recognize a belief that religion or not religion. The state is not entitled to recognize or not recognize a religion which was adopted its citizens because of religion is in the heart of every individual that must be protected by the state for the reinstatement of whatever religion.

In addition to the factors twitter president was accompanied be the cause of the exile the name Baha'i due to writing books about Baha'i, both written by the institutions Baha'i and non-Baha'i and become public reading. The distribution of the books about Baha'i long before the President was accompanied twit, as that obtained the author. It is easier to know the name of the Baha'i when social media has become a routine menu in public access news and science.¹¹

The religion of exists in various countries that aimed at uniting all races and nations in one universal teaching. The Baha'i is the followers of Baha'ullah (means that the glory of the Lord which have found as the figure who promised all ages. The promise is the Baha'i have arrived with the existence of raw'ullah.¹² The existence of religion Baha'i described allusion seems to be the existence of the succession of spring, cold, and harvest. The rising of the sun illuminates the nature, when the sun sets the earth covered the darkness. The sun rises again the next day. The dark ages have vanished because of the new age. In a moment the rules of ordinary human beings will cover the truth of every religion. The farther away from the purity of the teaching of the Lord, is diseased more spiritual life. In the past the sun of righteousness is shining through Krishna, of Buddha, Christ, Muhammad, and so on. At the time of the dark this is the Sun of righteousness arise again to illuminate the darkness, namely through Baha'ullah.¹³

⁹Ira Sasmita. *Baha'i Faith: the oneness of God, unity of religions and the unity of Mankind*. Interfidei Newsletter No.9/IV April-Juli 2010, p.30.23.

¹⁰ *Republika.co.id*, 24 July 2014.

¹¹Moh Rosyid. 2015. *Agama Baha'i dalam Lintasan Sejarah di Jawa Tengah*. Pustaka Pelajar: Yogyakarta.

¹²National Spiritual Assembly, Jakarta, February 2008.

¹³Hushmand Fathea'zam. *The New Garden* diterjemahkan oleh tim yang ditunjuk MRN dengan judul *Taman Baru*. September 2009, hlm.11.

Among Holydays of Baha'i are Naw-Ruz (March 21st), Ridvan (April 21st, April 29th, May 2nd), the Chapter's declaration of his mission (May 23rd).¹⁴

Predicted, believers in Indonesia were between 3 thousands soul, the amount of certain undetected because of a column of religion in his KTP written width (according to the Act on Adminduk), distribution in 130 s city, in 28 provinces between the other three of the Island of Java, Bali, Sumatra, Riau, Papua, Sulawesi except in Bengkulu, Southeast Sulawesi, North Maluku and North Kalimantan. Baha'i people in Cebolek in July 2016 there are 9 households with 27 people.¹⁵

The religion of Baha'i for the public has not yet other than this as a result of the Decision of President Sukarno 264 Number 1962 on the Prohibition of 7 organizations, including Baha'i, though Kepres revoked President Gus Dur with Kepres Number 69 Year 2000. Gus Dur Pasca-Kepres, believers not get civil rights as a whole. This result (1) the understanding of local government forces against Penetapan Presiden RI Number 1/PNPS/1965 just yet. The explanation of Article 1 paragraph (1) that the country does not limit the number of religion. All religions are entitled to live in Indonesia. Public ignorance due to inherit in their generations on the basis of the 'endengar'ds local government officials understand without effort to explore the explanation of Article 1 Penpres Number 1/PNPS/1965. Both of these as markers, academics must provide the enlightenment on the public through the

research result in order for the government to serve, respect and fulfill the rights of religious anything religion.

Actions of Baha'i People in Pati Central Java

During the Old Order, Baha'i as an organization was banned by Presidential Decision No 264 of 1962 about Banned Organization Liga Demokrasi, Rotary Club, Divine Life Society, Vrijmetselaren-Loge (Loge Agung Indonesia), Moral Rearmament Movement, Ancient Mystical Organization Of Rosi Crucians (AMORC) dan Organisasi Baha'i. President Gus Dur lifted this ban with Presidential Decree Number 69 of 2000 dated May 23, 2000 concerning Revocation of Presidential Decree Number 264 of 1962. This was due to the political conditions of President Soekarno's era which at that time were in an unstable condition. Consideration of Abdurrahman's revocation of Presidential Decree Number 264 is deemed no longer in line with democratic principles; although Presidential Decree No. 264 of 1962 is no longer effective. However, in order to provide legal certainty, it is necessary to expressly revoke Presidential Decree No. 264 of 1962. However, the existence of the Bahai religion emerged again in the public sphere during the Reformation era. The fresh air of Presidential Decree Number 69 of 2000 has not had a broad positive impact on the Baha'i people.

The religion of Baha'i came to spark in Indonesia on 24 July 2014. Minister of Religious Affairs, Lukman Hakim

¹⁴Moojan Momen. *The Baha'i Faith A Short Introduction*. Oneworld Publication: England. 1999, hlm.74.

¹⁵National Spiritual Assembly, Jakarta, February 2008.

Saifuddin, wrote in his Twitter account that he was studying religion Baha'i, whether it may be accepted as the new religion in Indonesia or not. The study was done after the Minister of Domestic Affairs (Gamawan Fauzi) sent a letter to the president asking on Baha'i matters related to civil administration. @lukmansaifuddin Twit on 24 July 2014 at 19:55 briefly "Indonesian government add a list of the new religion that was officially recognized, after Islam and Christianity, Catholics, Hindus, Buddhists, and Khonghucu. The government said that the Baha'i is a religion whose existence recognized by the constitution". The reason for recognition as a religion was explained in 10 serial twit. After received a letter from the Minister of Domestic Affairs, President answer: "Baha'i is the religion of the many religions that developed in 20 countries. Baha'i is a religion, not a heretical movement of other religion. There are 22 Baha'i people in Banyuwangi, 100 in Jakarta, 100 in Medan, 98 in Surabaya, 80 in Palopo, 50 in Bandung, 30 people in Malang.

ANALYSIS

Baha'i's Survival in Cebolek during the Old and New Order eras

Baha'i religious community in the village of Cebolek Kidul, District Margoyoso, Pati regency, Central Java trying to maintain the community. This situation has been faced by Baha'i people since the Old Order era. During the Old Order, Baha'i as an organization was banned by Presidential Decision No 264 of 1962. During the New Order era, Baha'i people suffer from the government policy which suppressed them

even more. Some of government officials were threatened of fire for declaring as Baha'i people, some of them were sent to jail accused of religious blasphemy and some others were under surveillance of the Army. This policy has forced some Baha'i people to convert to other religion such as Islam. However, some others remain as Baha'i believers and asking protection such as from the Directorate of Faith of Ministry of Education and Culture, Vice President of Indonesia Sudharmono, the leader of NU Abdurrahman Wahid, Human Rights activists, the Chief of Indonesian National Police and also President Soeharto. This attempt was a failure. Rather, Baha'i people were accused of putting Muslim community in Cebolek in conflict with the government. The regulation was then annulled by President Abdurrahman Wahid with Presidential Decision No 69 of 2000. After the Reformation, Baha'i people struggle to gain public attentions in several ways: 1) distributing information on Baha'i through public meetings; 2) initiating informal religious class for Baha'i people and people of other religions; 3) inviting neighbors and friends during Baha'i religious celebration. Afraid of those actions, some Muslims leaders react in two ways: 1) intensifying religious meetings to strengthen Muslims' faith while keep referring Baha'i as a non recognized religion; 2) supporting the Village government when the later is feeling cornered by NGO supporting Baha'i people. However, Baha'i attempts have also received

positive responses from their surrounding community.¹⁶

Effort failed because the response of officials at the central level was not always carried out by officials at the regional level, such as the right of Baha'i religious education for Baha'i children in formal schools, the issuance of marriage certificates by the population and civil registration office after the Bahai were married under Baha'i rules, even their funeral was isolated in a public grave (Muslim) in the village of Cebolek, Margoyoso, Pati. The civil rights that have not yet been fulfilled by the government are responded by the Bahai people so that they can survive by giving the public an open understanding of Baha'i teachings so that they are no longer exclusive. Anything about Bahai can be accessed at www.bahai.org; www.bahaiindonesia.org; Office for Coordination of External Relations E-mail: info@bahaiindonesia.org, telepon (021) 3451509; mobile 081318448889; Baha'i International Community Southeast Asia Office Po Box, Jakarta Pusat (JKP) 10032; Jakarta@bic.org, www.bic.org; In the web contained the Baha'i teachings.

In addition to these efforts, the Baha'is distributed the Baha'i books to the public in a meeting forum to find out the existence of the Baha'i teachings. Among the books distributed was Baha'i Religion Book published by the National Spiritual Assembly. The aim was as an introduction media to the public. Fourth, organizing non-

formal education in Baha'i style in the interfaith community. Education was called the Ruhi Institute whose learning material is about the ethics of life (taught by each religion). Until the writing of this article, the implementation had been running since the beginning of 2016, where the participants are local Muslim residents. There were 10 children coming every week to the house of a Muslim neighbor in the village of Cebolek. The host was pleased because of emotional closeness.

In order not to be suspected of being, the Bahai people invited their neighbors (Muslims) to celebrate their big day. Nauruz is a worldwide holiday for the Baha'is, which is celebrated in a ceremonial form. When the author attended it in April 2016 at Cebolek Pati, the event was attended by non-Bahai neighbors and students doing research on Baha'i. On Sunday, October 22, 2017 the writer also attended the twentieth anniversary of the birth of Baha'ullah in Cebolek by showing a film titled *Light to The World* which tells the birth of the Baha'ullah. The writer came with members of the *Komunitas Lintas Agama dan Kepercayaan Pantura (Tali Akrap)*, a Societal Organization engaged in the field of interfaith social interaction. Baha'is in Cebolek were active as members of *Tali Akrap*

In addition to efforts on the bureaucratic path during the New Order era, the Baha'is acculturated the local Muslim culture, namely the traditions of the village / village /

¹⁶Moh Rosyid. *Resolusi Konflik Umat Agama Baha'i dengan Muslim: Studi Kasus di Pati Jawa Tengah*. Jurnal Harmoni Badan Litbang Kemenag RI, Vol.18, No.1, Januari-Juni 2019.

coastal community. Bahai people live in coastal areas (farmers) in Margoyoso District, Pati. This tradition is more focused on social interactions such as visiting sick people in the hospital or at the home of the sick person, takziah (visiting the family of the deceased), visiting the birth of a baby, attending a marriage/circumcision invitation, adopting a nahdliyin post-death prayer tradition i.e. post-death salvation on the 7th and 40th days only (for nahdliyin post-death salvation is usually carried out on days 7, 40, 100, 1000 after the day of death). Baha'is invite their Muslim neighbors to pray in Islam, and Muslims attend. As for the Baha'i at the same time and the forum is praying Baha'i.

Through this acculturation, the Bahai people responded positively by Muslims with tolerant treatment, such as if there were Baha'is who died, then Muslims mourn, dig graves, and pray for them in Islam. As a result of acculturation by the Bahai people and positive responses from Muslims, the existence of the Bahai people as a minority has become sustainable in Cebolek Village until now. Even the Bahai are no longer treated discriminatively by local Muslims.

The Contributing factors to the consistency of the Baha'i in Pati

There are six factors that cause the consistency of the Bahai (believers) to hold fast to the Bahai teachings. First, they understood the meaning of prayer and knew the meaning of worship which was performed because it was spoken in the local

language where the Bahai lived. In the MRS record, in 2015 the Baha'i teachings were translated into 802 world languages.¹⁷ Second, Baha'i teachings were written and distributed to each of its members by MRN through MRS for free. This was coordinated by the External Relations section, an institution under the auspices of the MRN. Thus, the Bahai could understand Bahai's teachings and easily gain knowledge. Likewise, the teaching of bahai can be accessed by the public through its website. Third, the Baha'i religion was declared in Iran on May 23, 1844 (some say 1892) by Sayyid Ali Muhammad. The term Baha'i is taken from the name of the declarator, Mirza Husein (Son of Mirza Abbas Bazrak, a Persian official who died in 1309 AH) with the title Baha'u'llah (meaning the glory of God) following the Babiyah movement founded by Mirza Ali Muhammad, calling it Al-Bab (the door) means the door of the Baha'u'llah. Baha'i means followers of Baha'u'llah. Mirza Hussein Ali was born in Tehran, Persia in 1817, he claimed to have received a revelation from God, he declared himself as the messenger of God (prophet) on April 21, 1863. The identity of the Bahá'ullah is shown in the following genealogy, and the Baha'is believed that the Bahá'ullah are descended from saints.

Fourth, the Bahai teachings do not conflict with the principles of humanity so that the Bahai people believe the truth of their teachings. The Bahai must trust God Almighty, the creator of nature, trusting all the Prophets and Apostles who first came to

¹⁷ Majelis Rohani Nasional Baha'i Indonesia. *Agama Baha'i*. Oktober 2015.

earth (before the Chapter). Freely seek truth, seek unity and love, harmony between knowledge and science, dispel prejudice, support equal rights of life, equality for men and women, equal rights for each person in legislation, universal peace, prohibition to mix religion with politics, the power of the holy spirit, solving economic problems spiritually.

Fifth, the Baha'i people uphold the teachings of their religion because it is inspired by the spirit of the Baha'ullah who from the beginning of spreading his religion has been opposed by the religious community that first existed (Islam) in Persia (Iran). When he announced the religion of God, his life was in exile and imprisoned in an underground prison in Tehran, Iran. Subsequently he was exiled and moved in four countries until finally imprisoned in the Akka City of Israel in the era of the Islamic Ottoman Empire. He remained consistent in revealing God's word for more than 40 years until his death. It was this suffering that pumped the spirit of the Baha'i believers because it was inspired by the struggle of the Baha'ullah, the struggle against the efforts of the authorities against the teachings of the Baha'ullah which had been carried out since long ago.

However, the truth cannot be quelled, the stronger the authorities throw it away, the greater the number of people who are interested in his teachings.

The interest is now proven, based on 2015 MRN records, the number of Bahai in the world is in 191 countries and 46 territorial

territories, there are 182 MRN scattered in Asia there are 5,489, America has 4,050, Africa has 4,309, Europe has 998, Australia has 952 followers, the MRNs are spread in 127,381 countries with 2,112 ethnicities, races and ethnic groups.¹⁸

Sixth, the Bahai people realize that the Bahai religion experiences phases and dynamics in its development. They have a belief that the development of God's religion always goes through stages of *majhuliyah* (unknown period), *maqhuriyah* (a period of opposition/hindrance), *infisoliyah* (a period of isolation/separation) with the majority community, *istiqlaliyah* (period of deliverance), *rosmiyah* (period of legalization/inauguration), *gholabiyah* (period of victory), and *dzahabiyah* (golden period). This is reinforced by the phrase: if the sun rises and immediately radiates heat to the earth as the heat when the sun shines at 12 o'clock, of course what happens is the scorching life on the surface of the earth. But, the sun rises and shines with a gradual beam of light (not preceded by heat and then becomes hot, but gradually heat) and feeds the life of the inhabitants of the earth. Likewise, the nature and stages of the rise of the Baha'i religion as the sun of divine truth. Each region/region has different stages. This is based on government policy and the dynamics of the environment when responding to Baha'i believers. To find out what phase it is at the moment, research is part of finding an answer. In the prophetic context, the Baha'i teachings emphasize that

¹⁸National Spiritual Assembly. *Agama Baha'i*. Oktober 2015, p.28.

a prophet will come after the Prophet Muhammad PBUH.

The bearer of the treatise could have brought a treatise that is different from the previous one, so the treatise does not end, only prophecy ends. However, the Bahai's realized that with such enthusiasm the majority would be opposed. Bahai has the principle that all religions are true, my religion is for me, your religion is for you, your religion is right in my opinion (the Bahai people) because the prophet who was present in the midst of the people before the prophecy of the Bahai was considered true to their prescribed teachings.

Seventh, the Bahai people are obsessed with establishing a Bahá'í house of worship. Its position reflects the basic goal of the Bahá'í religion which encourages the unity of humanity and reflects the belief in the oneness of God. The house of worship will be offered to God Almighty and as a place of praise to God as a contribution of the Bahá'í community to all mankind including all adherents of different religions. Abdul Baha advised, that humanity can find a place to gather and that the proclamation of the unity of mankind radiates from his open sacred palace ... "The house of worship is a place to pray and meditate for individuals and communities, not limited to the Bahá'í only. Bahá'u'lláh teaches that prayer and prayer are spiritual conversations between humans and their creators and do not have to be held in special houses of worship. At present, Bahá'í houses of worship already exist in New Delhi India, Apia Western Samoa, Kampala Uganda, Sydney Australia, Panama City Panama, Wilmette Illinois United States, Frankfurt Germany, Chile Latin America,

and Papua New Guinea. The Bahá'í House of Worship was built with funds only from donations from Bahá'ís from all over the world. The Bahá'í house of worship is free to have its own design and follow a single-themed architectural pattern, which must have nine sides and a dome in the middle. Visitors can enter the house of worship from any side, but they are united under one dome. The worship program consists of reading the Bahá'í Scriptures and Scriptures from various religions, and there are no sermons, rituals, or prayer leaders. Bahá'u'lláh said that the Bahá'í house of worship functions as a focal point for the community's spiritual life.

Around interfaith, there are institutions which are engaged in other fields of science, education, social-humanitarianism such as hospitals and nursing homes, and administration of the Bahá'í community. Thus, the Bahá'í house of worship embodies the concept of a combination of worship and devotion in accordance with the teachings of the Bahá'u'lláh.

Culture Strategy of the Baha'i in Pati, Central Java

Efforts made by the Bahai so that they still exist until now, First, the Baha'i social behavior in Cebolek Kidul Village adapts and adopts the traditions of the local Muslim nahdliyin. This tradition is commonly practiced by rural people, such as paying homage to men, visiting neighboring homes that are grieving women with something (usually rice), visiting sick people to hospitals or home after returning from hospitals, visiting when neighbors give birth

to babies, visiting people after returning from the pilgrimage, fulfilling the *selametan* invitation (praying for salvation) (i) the cycle of life, that is, from the bride or circumcision, to the delivery of the baby, to the post-death *slametan* on a daily basis, that is, post 7 days, 40, 100 and 1000 days, (ii) Thanksgiving (*syukuran*), for example after being spared from disaster, getting a gift, passing a school exam, etc. Tradition is carried out because of two religious communities (Islam and Baha'i) who are fellow Javanese who preserve Javanese traditions acculturated by Muslim *nahdliyin*. Positive interactions are bound by friendship, neighbors, brotherhood, and work partners. This has a positive effect on the behavior received by Baha'is from local Muslims.

Second, mingling with Muslims, by residing in the midst of local Muslims and participating in activities carried out by residents, (1) meeting of the Neighborhood Association for fathers once in a month at the local mosque, while for the mothers it is carried out once a week at one of the residents. Even though there is a series of Islamic prayers, the Bahai people pray in their hearts in the Bahai way, (2) visiting Muslim neighbors who are sick, either in the hospital or at their home after they returns from the hospital, (3) visiting Muslims returning from Islamic pilgrimage (*al hajj*), (4) come to the house of the resident who gave birth, (4) mourn the death, (5) attend the post-funeral death prayer at the Muslim house for seven nights for fathers and seven days in the afternoon for mothers, (5) attend wedding ceremony, (6) attending life cycle *slametan* such as birth, marriage, death and thanksgiving.

Third, they no longer voiced their aspirations and rights which were not fulfilled by the regional government to the central government and NGOs.

Fourth, actively carrying out Bahai's regular meetings namely *ziafat* (nineteen day *slametan*) in which there are joint prayer activities open to people of all religions, where prayers are read from the scriptures of various religions.

Fifth, attend the forum organized by MRN.

Sixth, the worship is not widely publicized so it does not ignite a reaction. The perpetual worship is daily prayer. Seventh, obey the Bahá'í law based on *Kitáb-i-Aqdas* which will be applied in stages according to the condition of the Bahai people. Some of the Bahá'í laws that have been generally applied are the obligatory Bahá'í prayers which are done individually, read the scriptures daily, carry out Bahá'í fasting every year, avoid the forbiddens such as gossiping and slandering, drinking alcoholic beverages and consuming drugs (except for medical treatment), having sexual relations outside of marriage, homosexuality, and gambling. In the Bahá'í teachings, separating from the world is not permitted, instead humans must work. Doing useful work is considered worship.

Eighth, protect themselves so that conflicts do not arise because there are teachings that are considered similar to the teachings of Islam, therefore the *Aqdas* Scriptures are not published publicly and should not be lent. Other holy books are allowed to be loaned or given away free of charge such as books about the Bahai Religion, Prayers in the

Bahai, Hidden Sentences, New Garden, and the Ruhi Institute Handbook.

Ninth, organized the Ruhi Institute (IR). The evidence that the Baha'i teachings are not closed (not exclusive) is that in their implementation as universal Baha'i education, there are IR students who are the children of local Muslims. Why is that? Baha'i teachings were born in the world by the word of God through Baha'ullah followed by Abdul Baha 'and subsequently by his son Abdul Baha' namely Soghi Effendi because his teachings were for the unlimited public. Bahai people carry out their program, IR, which is a forum for learning in Baha'i religion, an educational institution under the auspices of the Baha'i National Spiritual Council of Colombia. Ruhi Institute (IR) is a series of courses on various spiritual themes sourced from the writings of Baha'ullah. The word Ruhi in Persian means spiritual. The aim is to create a culture of learning in spiritual matters and character development. In 1970 this program was developed in Colombia and became a nonprofit organization in 1992. IR's obsession is part of the contribution of the Bahai in the spiritual field to humanity regardless of religion. The basic principle is that all God's prophets strive to realize human unity and serve humanity. The practice of learning, students must convey ideas accompanied by a tutor (animator), IR does not use a grading system (passed or not passed) and does not memorize the material. The priority is understanding of teaching materials through discussion.

IR declares itself as a medium for human resource development to develop the spiritual, social, and cultural Baha'i

community and the public. The material in the IR emphasizes the interpretation of the bahah'ullah, prayer in the Bahá'í, life and death.

The main themes are spiritual life, the principle of unity and social progress, the importance of education for children, religion as a process of human education, the special role of youth in society, and the process of spiritual transformation. The learning is carried out in the form of study groups, accompanied by a tutor or facilitator who helps participants in the learning process. The material content is associated with everyday life.

The existence of IR since 1992 which was developed into various worlds where the Bahai people exist. The learning process is not only Baha'i, but for all religious people. The strategy developed is based on the philosophy of social change, development, and education that teaches universal values about truth. The learning process is sorted into small groups, divided into seven lessons.

In book 1 it reflects the life of the spirit which contains three components, namely the introduction of the Baha'i scriptures, prayer, about life and death. Book 2 contains services, teachings, a deepening of God's manifestations and Baha'i teachings. Book 3 teaches children and adolescents how to awaken the positive potential of children and adolescents from the aspects of education, psychology, and culture, morality, tolerance, and spiritual attitudes. Book 4 contains manifestations of the Chapter and Baha'ullah in universal study. Book 5 explores the potential of young people. Book 6 provides a

spiritual-based teaching method. Book 7 reviews how to become a spiritual mentor, a spiritual path, and develop the art of devotion.

In reality, the implementation of the learning still gets suspicion of non-Baha'i residents, as experienced by believers in Lampung and in Pati. The existence of IR rests on efforts to answer the question, "what does it mean to be a Bahai?". The Bahai declaration answered, being a Baha'i means loving and serving the world humanity, working for world peace and universal brotherhood. "In line with His Teachings which aim to achieve the unity of mankind, the Baha'i community is open to all groups people from all religious, racial and ethnic backgrounds. Basically Baha'i activities include a series of spiritual and educational activities for every level of age.

In 2000 the Bahai people in Cebolek invited Bahai's neighboring mothers (Muslim *nahdliyin*) who have compulsory school age children to be introduced to the IR program, which is a moral education material with a guide book from IR in volume 1. In Bahai there is a principle that children are like mines who can bring out the jewels of virtue and become strong capital of religion (whatever their religion). The IR program runs once a week on Friday afternoons (because Islamic religious education institutions, the Koran Education Park are off on Fridays) at the Bahai people's homes, so children can join the IR. IR is followed by 5-15 Muslim children (Bahai neighbors) and after getting IR material, IR tutors help these children if they get an assignment from their school. IR learning is also interspersed with game activities in accordance with the

material in IR. The number of IR participants grew to between 15-20 children so that the event was held in second place at the Bahai house. The second place (using IR book volume 2) is a new house (the tutor) who previously had a family with his biological mother (who used the first IR program). IR experiences development because the behavior of parents whose children join IR gradually improves by understanding the teachings in IR material. IR activities are also interspersed with art performance activities that invite students' parents and give gifts for MRS facilitation. IR was further developed in the place of Muslims, a close friend of IR tutors who replaced the prime place (home of the Bahai elders). In 2015, after going on for six months, three IR learning places received negative responses from local Muslim leaders because IR started the event with a prayer in accordance with their respective religions (Islamic and Bahai prayer). Muslim leaders consider that prayer (in Bahai) is an effort to introduce 'core' teachings in Baha'i teachings, even though the material taught is a teaching that is prevalent in every religion. In fact, the Muslim leader gave a warning that following the IR was the same as understanding the teachings of the Bahai religion, and if not vigilant it would be lured to become a Bahai people and leave Islam (*murtad*). Gradually, this has the effect of reducing the number of Muslim children participating in IR because their parents ask them to resign without giving notice. In fact, before a warning from a Muslim leader, students always ask for permission if they cannot attend IR learning.

The dynamics of life goes on, in 2017 the new Village Head was elected and he had a

closeness with the Baha'is. IR was activated again in the building available at the Cebolek Village Hall. However, after running for three months, the Village Hall guard, an elderly mother, showed an inhospitable attitude towards IR students, so that this had an impact on gradually stopping IR activities. IR no longer ran due to (1) the reaction of local Muslim leaders, (2) one of the IR tutors was caring for her sick husband and another IR tutor actively developing his business, even then he moved and settled in the area of Bandung Regency. Until now, IR activities are no longer running.

These efforts have had a positive impact on the Baha'is. First, the local Muslim community dug up the tomb and attended the funeral when the Baha'i died, even though there were two grave diggers in Cebolek Kidul Village, the first group was not pleased to reverse the tomb under the pretext of different religions, while the second group reversed the tomb under the pretext of humanity. The village government provides grave land (now only used by the Bahai people) and is designated as a public grave based on the Regulation of Desa Cebolek Kidul Number 7 Year 2016. Secondly, praying for the house of Baha'i Islam/NU (read tahlil) after the funeral for five meetings. The Baha'is also attended the post-mortem prayer at the funeral home. Third, the Baha'i funeral is separated from Muslim funerals by local Muslims, with special land provided by the village government. This happens because public cemetery are only inhabited by Muslims, not allowed to bury the Baha'i people. The positive impact is that the tomb for the Baha'i who are on the edge of the community's shrimp ponds looks

broad, not as crowd as the Muslim/public cemetery.

This positive response was initiated by the efforts of Baha'i residents who were happy to make donations for the construction of local Muslim places of worship. The Bahai people who have funds and land provide capital to their Muslim neighbors and wish to raise cows, work on rice fields, or fish farming, using a profit sharing system. A good interaction between the investor and the recipient of capital creates a positive relationship in the neighbor. The positive response was reinforced by the behavior of the Baha'is to blend in with their naturally different religious environments, they did not become criminals and did not violate social norms, they also obeyed the rules agreed upon by Muslims as the majority, such as donating funds for the construction of mosques, road settlements, and others, they also do not publicize their worship widely because they worship in their homes.

People of any religion want to maintain their identity so that their religion still exists. This also applies to the Bahai people, both in Pati and those in Jakarta. According to Adam, his efforts with informal social networks such as kinship, family, friendship, neighbors, coworkers, peers (peer groups) by mobilizing participants organized by residents of Bahai. The network is due to the influence of relations formed as urban communities. Strategy to survive adjusting existing social conditions.

CONCLUSION

The contributing factors to the consistency of the Baha'is in Pati, first, are understanding the meaning of prayer and worship which are spoken according to the language in which the Bahai are. Secondly, the Baha'i religion was declared by Mirza Husein as Baha'u'llah. In 1817 he claimed to have received a revelation from God, and declared himself as the messenger of God (prophet) on April 21, 1863. Bahau'llah is believed to be from the descendants of a saint. Third, the Bahai teachings do not conflict with the principles of humanity so that the Bahai people believe in the truth of their teachings. Fourth, the Baha'is were inspired by the spirit of the Baha'u'llah, who from the beginning he spread his religion had been opposed by the first religious community (Islam) in Persia (Iran). Such opposition was dealt with as a consequence. Fifth, the Bahai people realize that the Bahai is experiencing a phase of development through stages of *majhuliyah* (unknown period), *maqhuriyah* (a period of opposition /hindrance), *infisoliyah* (a period of isolation/separation) with the majority community, *istiqlaliyah* (period of deliverance), *rosmiyah* (period of legalization/inauguration), *gholabiyah* (period of victory), and *dzahabiyah* (golden period).

Culture strategy of the Baha'i in Pati, first, the Baha'i social behavior in Cebolek Kidul Village adapts and adopts the traditions of the local Muslim nahdliyin. Second, mingling with Muslims, by residing in the midst of local Muslims and participating in activities carried out by residents, (1) meeting of the Neighborhood Association for fathers once in a month at the local mosque, while for the mothers it is carried out once a week at one

of the residents. Even though there is a series of Islamic prayers, the Bahai people pray in their hearts in the Bahai way, (2) visiting Muslim neighbors who are sick, either in the hospital or at their home after they returns from the hospital, (3) visiting Muslims returning from Islamic pilgrimage (al hajj), (4) come to the house of the resident who gave birth, (4) mourn the death, (5) attend the post-funeral death prayer at the Muslim house for seven nights for fathers and seven days in the afternoon for mothers, (5) attend wedding ceremony, (6) attending life cycle slametan such as birth, marriage, death and thanksgiving. Third, they no longer voiced their aspirations and rights which were not fulfilled by the regional government to the central government and NGOs. Fourth, actively carrying out Bahai's regular meetings namely ziafat (nineteen day slametan) in which there are joint prayer activities open to people of all religions, where prayers are read from the scriptures of various religions. Fifth, attend the forum organized by MRN. Sixth, the worship is not widely publicized so it does not ignite a reaction. The perpetual worship is daily prayer. Seventh, obey the Bahá'í law based on Kitáb-i-Aqdas which will be applied in stages according to the condition of the Bahai people. Eighth, in order to prevent conflicts from arising due to the teachings there are those suspected of being similar to the teachings of Islam, the Baha'is do not publish the Aqdas in public. Ninth, organized the Ruhi Institute (IR), which educated local Muslim children as a universal Baha'i education in 2000. The program runs once a week at the Baha'i house. For six months of learning, in 2015 local Muslim leaders

responded negatively to IR because the program began with a prayer in accordance with their respective religions (Islamic and Bahai prayer). Muslim leaders give warnings that following the IR is the same as understanding the teachings of the Bahai religion and if not vigilant it will be attracted to the Bahai people and leave Islam (apostasy). The impact of this is that slowly, Muslim children participating in IRs are asked to resign by their parents.

The variety of efforts (in addition to ruhi institute learning) has a positive impact on Baha'is. First, the local Muslim community dug up the tomb and attended the funeral when the Baha'i was edited, even though there were two graves diggers in Cebolek Kidul Village, the first group was not pleased to reverse the tomb under the pretext of different religions, while the second group reversed the tomb under the pretext of humanity. The village government provides grave land (now only utilized by the Bahai people) and is designated as a public grave based on the Regulation of Desa Cebolek Kidul Number 7 Year 2016. Secondly, praying for the house of Baha'i Islam/NU (read tahlil) after the funeral for five meetings. The Baha'is also attended the post-mortem prayer at the funeral home. Third, the Baha'i funeral is separated from Muslim funerals by local Muslims, with special land provided by the village government. This happens because public cemetery are only inhabited by Muslims, not allowed to bury the Baha'i people. The positive impact is that the tomb for the Baha'i who are on the edge of the community's shrimp ponds looks broad, not as crowd as the Muslim/public cemetery.

The positive response was initiated by the efforts of Baha'i residents who were happy to make donations to build local Muslim places of worship. As for their Muslim neighbors who wish to raise cattle, work on rice fields, or fish farming, Bahai residents who have funds and land, provide them with capital based on a profit sharing system. A good interaction between the financier and the capital raises positive interactions in the neighbor.

Positive responses from Muslims (Baha'i neighbors) are reinforced by the behavior of Baha'is to blend in with their naturally different religious environments, avoiding criminal acts and not violating social norms, obeying rules agreed by Muslims as the majority, such as contributing to development funds. mosque, village road, etc. They also realize that as a minority whose worship system is not widely publicized, they perform their worship in their homes.

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